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another the occurrence of ruins, a prehistoric irrigation canal, and some small circular food caches on Shinumo creek are noted.

We must take exception to the interpretation of the name Cohonino, or Coconino, applied to the Havasupai, as being of Zuñi origin. These Indians are of Yuman stock, and the element *coco* is found in other Yuman tribal names, as Cocopa and Cocomaricopa. Moreover, the name Coconino (in the form Cosnino) was first employed in 1776 by Fray Francisco Garcés, who approached the cañon country from the westward, with Yuman guides, and not from the direction of the Zuñi country, which he never saw.

Mr James uses throughout the Anglicized form *canyon* in preference to the Spanish *cañon*, for which he has abundant authority, inasmuch as *ñ* (which in Spanish is as distinct from *n* as *z* is from *b*) is not found in English; but when the author disregards the pronunciation of Zuñi by spelling it *Zuni* throughout, he does violence to long-established and unchangeable rules. The English forms *Mohave* and *Navaho* are entirely permissible, since the pronunciation is the same as if the Spanish *Mojave* and *Navajo* were used. *Paiuti*, however, should be *Paiute* (*i. e.*, "Water Ute"). No one would think of calling the Utes "Utis," though this would be an equivalent liberty.

As one would expect, the author relates, in a pleasing way, many personal incidents of his numerous prolonged visits to the Grand cañon during the last ten years, and many entertaining local anecdotes that have reached his ears are now recorded for the first time. The various trails are described, an honest effort is made to portray in word-pictures the unportrayable scenery of the stupendous gorge, and a sketch of its history from the discovery by Cárdenas in 1540 to its exploration in modern times, with particular reference to the remarkable journey down the rapids by Major Powell in 1869, is given. The volume concludes with a bibliography of the Grand cañon region, which might have been more complete and more conveniently arranged.

The book is beautifully printed on fine plate paper, while the numerous illustrations, mainly from photographs by Maude, Peabody, Lippincott, Messenger, and the author, are beyond criticism.

F. W. HODGE.

*The Childhood of Ji-shib', the Ojibwa, and Sixty-four Pen Sketches.*

By ALBERT ERNEST JENKS, Ph.D. Madison, Wis.: The American Thresherman. 1900. 12°, 132 pages.

The author of this tasteful little volume is already favorably known to the readers of this journal, but nothing that has yet been published under his name impresses one with his intimate acquaintance with the mode of

thought of the tribes of the Great Lakes more fully than does this story of Ji-shib'. Although designed primarily as a juvenile work, the book is commended to every grown-up who would learn of the life of an Indian boy from his birth to the arrival of the day on which the outgrowth of his childhood is ceremonially recognized. Many side-lights are cast on the former customs of the Ojibwa, for Ji-shib' was a member of this great tribe in the days before the white man came. A delightful bit of lore in which the Beaver figures conspicuously and which afterward becomes the hero's totem, introduces the story and forms an important strand in its thread. The personification of animals by the Indian, on which depends so much of his religious belief, the "making" of a medicine-man, the use of the medicine in whose potency the aborigine places such reliance, hunting, warring, canoe-making, arrow-chipping, and much else that made up the workaday life of the typical Indian are delightfully detailed as a part of a connected story. It is a charming little book in every way, interest in the text being enhanced by a series of sixty-four quaint marginal pen-sketches by the author.

F. W. HODGE.